

OF INTEREST TO WOMEN



HOUSEKEEPING ARRANGEMENTS IN THE MOUNTAIN CABINS ARE FEW AND SIMPLE.

Where Yesterday Halts Upon the Mountain Tops

People of the Blue Ridge Ignorant of the Ways of Civilization.

"Judge not, that ye be not judged." This is the text of the little sermon on the Allen case which was preached quite informally the other day by Miss Lydia Holman, of Altapass, N. C. This is the energetic little woman who has lived for twelve years among the mountain folk, nursing, teaching, sewing up their cuts and loving their kind hearts. As she put it when a Tribune reporter saw her at the home of her friend, Miss Winifred Holt, No. 44 East 78th street. She feels very badly about the rough deeds in Hillsville, Va.

"I pray this may not give people the idea that all mountain people are lawless and bloodthirsty," she sighed. "I have lived among them for twelve years, and I know. They are by nature as mild, gentle and kind as anybody you would want to find anywhere. If they have done wrong it is because they feel themselves wronged, and they don't know any more than a little angry child knows what is the wisest thing to do. We must not hold ourselves coldly aloof. Let us rather say: 'Forgive them, for they know not what they do.' If the State of Virginia had spent as much money any law but his own desires, has never learned to read or had books to read if he could and has never had one to appeal to the nobility that lies in his soul? Doesn't it speak well for that starving soul that there is so little crime in the mountains and that usually under the influence of liquor? The mountains have none of the advantages and no more murders than the city has."

"And how about the beam in our own eyes? Is the city so free from murder and lawlessness? Whenever anything of this sort happens (which is not so often, either), the mountain people are judged by the same standards as those applied to offenders who have had every opportunity. Isn't it different when a man does wrong who has been to school and church, had books to read, music to hear and good people to associate with—if he chooses—from the case when a man does wrong who has never known any law but his own desires, has never learned to read or had books to read if he could and has never had one to appeal to the nobility that lies in his soul? Doesn't it speak well for that starving soul that there is so little crime in the mountains and that usually under the influence of liquor? The mountains have none of the advantages and no more murders than the city has."

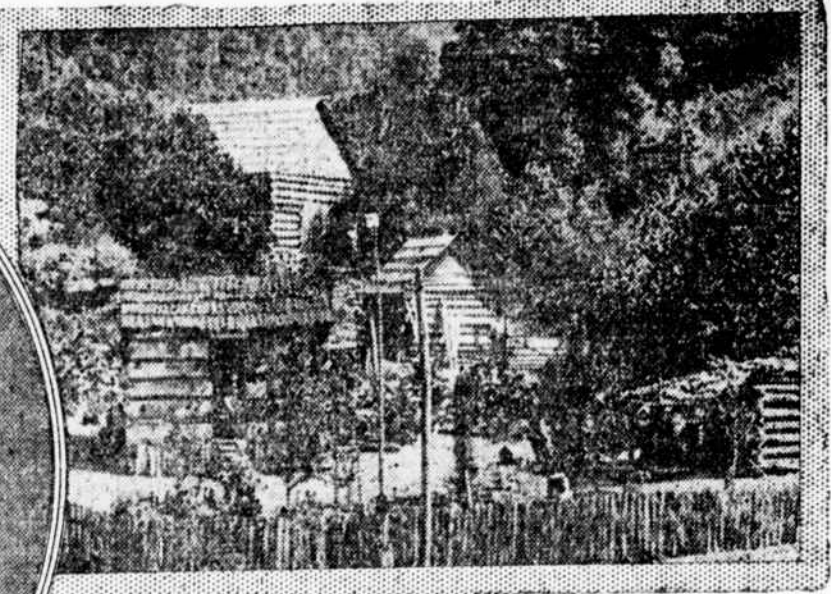
"For one another they will endure any amount of hardship. Is a woman dying on a lonely hilltop? The nearest neighbor will ride fifty or sixty miles in a night to fetch the doctor. Is a man in trouble? He will go to the mountain families any time and be sure of a welcome. Whatever they have is yours. They may be suspicious of your business, but they will give you food and shelter."

"Such pitiful woman's lives, thought I. It was really on account of the women that I began my mountain work. I was a nurse, caring for a friend who had been ill in her mountain cottage and had sent for me. While I was there it seemed to me the hired man was always taking a few days off to go to a funeral. I wondered how there could be funeral after funeral in that way. So I asked. They really were funerals—and usually those of women, who had died in childbirth. With no doctor within reach, with only the care of an ignorant neighbor, was it strange that death or invalidism was the lot of most of the women? And was it strange that I stayed down there to help when I could?"

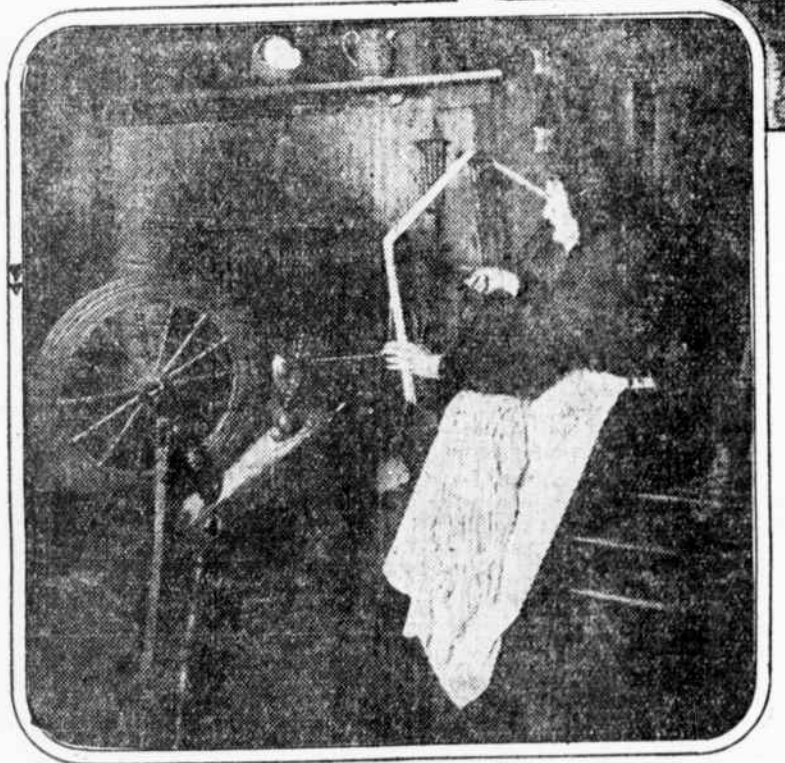
"Well, I stayed and fought typhoid fever, the most common of mountain scourges, tuberculosis; its close second, smallpox, trachoma and hookworm disease, but I wasn't a licensed physician, only a nurse, so my conscience troubled me for practicing medicine. I wrote to the State Board of



MISS LYDIA HOLMAN.



HOME IN THE BLUE RIDGE MOUNTAINS OF VIRGINIA. Where armed posers are now searching for the Allens. (Photograph by Underwood & Underwood.)



THE SPINNING WHEELS OF THEIR GREAT-GRANDMOTHERS ARE STILL USED BY THE MOUNTAIN WOMEN. (Photograph by Helen Van Eaton.)

have it settled. So I went to court and the judge had me stay at his home until he could decide the case. That ended my troubles about a license. Just to show you that I am competent, though, I have helped bring into those mountain cabins more than four hundred babies, and have never lost one nor lost a mother, either. There aren't quite so many funerals now."

"At first, the people thought it was remarkable that a woman could do these things, but when a woman chopped his foot off, as often happened, he'd forget his prejudice about 'women doctors' and send for me as soon as possible. Gradually they came to trust me. The days were full—a carpenter on the back of a man's neck, a cut up to see together, babies to have 'rising' (infected) glands opened and drained, teeth to extract, skin cases, vaccinations, all day long; then—'hallo! hallo!' the night call for me to hasten to some cabin on a far off mountain top."

"Some of the people paid money for my services; others could not pay or only paid in corn, potatoes and wool. None gave me an equivalent of my living expenses, keeping a horse, buying drugs and dressings, so debt was inevitable. That was why I had to come North in 1910 and interest my friends in my work. They formed an association in Baltimore and named it for the Holman Association for the Promotion of Rural Nursing. Hygiene and motion of Rural Nursing. Dr. William H. Welch is president, ex-Governor Warfield of Maryland and A. S. Friswell, of the Fifth Avenue Bank, are the treasurers. The Woman's Southern Society, of Pittsburgh, gave me my first donation of \$1,000. I collected money in Boston, New York and Baltimore, and went back to build my little hospital last March. When it was built we found that the paperhangers, plumbers and painters would cost us \$17 a day, so the women would not do it. We put plain white oilcloth on the walls, of which a railroad official had given us thirty-four pieces. The whole interior of that hospital now is covered with white. It looks very clean and neat. It has been full most of the time, but I dare not formally open it till I have a doctor and nurses who can remain at least a year. It is to solicit funds for their support that I am here now."

"But my dream, you must know, includes more than hospital work. Nurses to visit the homes where there is sickness are very necessary. They are constructive agents for good. They work with actual conditions in the homes, and teach the one

most intelligent member of the family how to make the best use of her facilities, how to care for the invalid and how to take the baby well."

"It is folly to try to get the mountain people to come away from their homes and learn our ways. We can only go to them. Cooking a girl learns in a scientific school is not going to help her much over the old open fireplace in her cabin. However, after the family has learned to know and trust us they come to us sometimes. I propose to have a settlement house for regular mothers' meetings, girls' meetings, men's meetings, church societies and Fourth of July celebrations. I am going to take back a moving picture apparatus and a phonograph. With instructive pictures and high class music I can appeal to them as one cannot do to city people who are constantly being tempted with cheaper amusements. These people know no amusements at all, so I can go to them with the very best."

"The women and girls can come to my settlement house who never could hope to go away to a school, and as I have said, I don't believe in taking them away. If a girl is clever and does well at school one goes back to her home and is a misfit in the world all her life, or she goes back and finds herself a different species from her kindfolk. She finds that the young men who are her equals have not come back, and she is forced to marry men beneath her whom she looks down upon, or she remains an unwilling and unwanted burden upon her father. The woman's life in the mountain cabin is very dreary and very hard. There are no conveniences. The homes belong to the civilization of our great-grandmothers. Yes, these women raise their own sheep on the mountain pastures, card and dye the wool, weave it into lay-woolsey, and make all the clothes for the family. The woman has to help plough the fields and hoe the corn. Of course, this is not true of all classes. Some families can afford to make trips into the lowlands once in a while and to send their children to school. There are, however, five million illiterates in the southern mountains. They can't go to school because there aren't schools to accommodate them."

"People ask why the mountaineers don't come out into the civilization of their own time. Why live as did their ancestors before the Revolution? I answer: How can they, when they never heard of anything different? How can you desire to work in a cotton mill when you never even saw a railroad? Besides, there is a good living to be obtained from the mountains if the people are only taught to develop their resources. The land is fertile enough, if the farmers only understood intensive farming, and with dairying, chicken yards and lumbering they are just as well off in their beautiful, healthful mountains as in the crowded industrial centers. 'Are they grateful?' That is a question often asked, and one I never consider. Well, the mountaineer never says much, but he would give his life for me if he thought I needed it. I am quite sure. I call that gratitude. I expect to spend the rest of my life working with my mountain people."

HOME IN THE BLUE RIDGE MOUNTAINS OF VIRGINIA. Where armed posers are now searching for the Allens. (Photograph by Underwood & Underwood.)



FILLING THE BOBBINS FOR WEAVING. Portrait of Mrs. Roosevelt on the wall.

News of Club and Social Events

The Interborough Association of Women Teachers will have a real equal pay victory to celebrate this year at their banquet. It will be held on April 29, at the Waldorf-Astoria.

The children of the stage came up for discussion again last Monday. This time it was Mrs. Ruth Liff talking before the Daughters of Indiana, at the Hotel Astor. Mrs. Charles D. Hirst also talked on "Housewives' Problems" and Miss Laura A. Smith on "Current Events in Indiana." There were brief remarks by Miss Mary Garrett Hay, president of the club, and by Mrs. Newell H. Stewart. A social hour with tea followed the programme.

A matinee musical for the benefit of the White Rose Home for Colored Working Girls, at No. 217 East 86th street, will be held at the home on Wednesday, at 11 o'clock. Edward Sterling Wright, reader and Harry T. Burleigh, baritone, and the New York Female Quartet will furnish the entertainment. Among the patronesses are Mrs. William G. Choate, Mrs. Kilham Van Rensselaer, Mrs. Schuyler Van Rensselaer and Mrs. Henry Villard. The committee consists of Miss M. L. Stone, Mrs. William G. Choate, Mrs. F. R. Keyser, Mrs. S. E. Wilkerson, Miss M. J. Bever and Miss H. E. Morehouse. The association does settlement work among the mothers and children of the neighborhood and cares for young girls who are strangers in the city.

The Japanese Ambassador and Viscountess Chinda were the guests at a reception given last Sunday afternoon by Miss Emma Thursday, of No. 34 Gramercy Park. Japanese tea was served to the Viscountess and her party. The Japanese Ambassador, who is in Japan, and Mrs. Horace Porter, Mr. and Mrs. Howard Mansfield, Abram Monrad, Mrs. Theodore Eliza R. Seldin, Mrs. and Mrs. Oliver Wells, Mr. and Mrs. Franklin Mott Warner and Professor E. L. Morse.

All women who are interested are invited to attend the monthly meeting of the Woman's National Sabbath Alliance, to be held at the Home Missions Assembly Hall, No. 136 Fifth Avenue, on Wednesday, at 11 o'clock and the regular meeting at 11 o'clock are open to all. Reports from secretaries and from auxiliary societies in other cities will be read. The Rev. Dr. William P. Swartz, secretary of the New York Sabbath committee, will give an address on "How to Meet the Present Situation."

The committee in charge of the afternoon of opera, to be given for the benefit of the Little Mothers Aid Association, at the Harris Theatre on Friday, had their last meeting at Happy Day House, No. 236 Second Avenue, on Thursday. All the young women who are to serve as ushers were present and had their final drill. Mrs. Charles E. Wilcox, chairman of the reception committee, will be assisted by the board of managers in looking after the guests. The musicians will be Albert Spaulding, Miss Nellie Humphrey, Giacomo Glinaburg, Alfred Robyn, Miss Florence Ninkle, Paul S. Alt, Miss Mary P. Mitchell, Miss Italia Ide, Paul Dufault, Mrs. Mary Jordan, Miss Greta Gasavanti and the Manhattan Ladies' Quartet.

Calvin B. Brown, of San Francisco, was the only masculine guest at the meeting of the National California Club on Tuesday at the Waldorf-Astoria. His subject was current events in California, with special reference to the Pacific Panama Exposition. Other states were represented by presidents of the state clubs in New York City. Among them were Miss Mary Garrett Hay, president of the Daughters of Indiana; Mrs. Frederick Wallis, president of the Society of Kentucky Women; Mrs. Charles E. Hatch, president of the National Society of Ohio Women; Mrs. Gerard Banker, president of the Society of New York State Women; Miss Bertha Louise

Soule, president of the Maine Women's Club, and Mrs. Mary Gowdy Baker, president of the Daughters of Ohio. The programme included soprano solos by Miss Elizabeth Moore, of Detroit; piano solos by Miss Geraldine Russell, of Brooklyn, and a paper entitled "My Trip Abroad," by Miss Reis Samson.

William Morgan Shuster will be the guest of honor at the annual dinner of the Pen and Brush Club, which will take place on Friday at the Café Boulevard.

"A Summer in the Orient" was the subject of a travel talk by Colonel W. P. Hepburn at the meeting of the Iowa New Yorkers on Friday at the Hotel Astor. Mrs. Alvin Hunsicker also entertained with folk song.

At a meeting to be held in the Waldorf-Astoria to-morrow at 2:30 o'clock the Housewives' League will announce a "market day," when every good housewife will be expected to take her basket on her arm and proceed to market.

The Chelsea branch of the Sunshine Society will hold its annual sale of aprons and bags on Friday and Saturday from 10 o'clock a. m. to 10 p. m. at the Chelsea, No. 222 West 23d street. The proceeds will swell the winter fund for poor families and working women.

Mayer Shank of Indianapolis will address the League for Political Education on Thursday morning at the Berkeley Theatre. He will be followed by Mrs. John H. Benson on Friday afternoon at her home.

Miss Jutta Bell-Ranske addressed the Century Theatre Club at its regular social meeting on Friday at the Hotel Astor on "Tragedy." Illustrating her remarks with a scene from "Peer Gynt," Miss Coterney Collins gave a rare glimpse of Madame Butterfly, and other melodies of the Flowering Tale. Miss Estelle Harris also sang, and Mrs. Jokichi Takamine presided over the tea table. Among the guests were the Japanese Vice-Consul and Mrs. Otto, General Horace Porter, Mr. and Mrs. Howard Mansfield, Abram Monrad, Mrs. Theodore Eliza R. Seldin, Mrs. and Mrs. Oliver Wells, Mr. and Mrs. Franklin Mott Warner and Professor E. L. Morse.

The Society of New England Women will hold its last literary afternoon of the season at the Waldorf-Astoria on Wednesday, March 27, at 2:30 o'clock. The president, Mrs. Benjamin A. Jackson, will give a card party on Friday afternoon at her home, No. 24 West 23d street.

Notices intended for this department should be addressed to "Club and Social News," and should reach the office not later than Friday morning.

MEN'S PROSPECTS LOOK UP

Votes-for-Women Organizations Give Them Office Jobs.

Three men sat doggedly addressing envelopes all day yesterday—where? At a man's club? A man's business office? No! They were addressing envelopes for the Woman Suffrage party, at the office of this organization in the Metropolitan Tower. They weren't volunteers; they were paid workers, and just why men were thus given a job in preference to women by an organization of women working for the advancement of women did not appear. Maybe it was to show that suffragists are going to be broadminded and give men a chance to earn their bread.

The letters the three men were sending were appeals to the applicants to write instantly, without delay, to some member of the Rules Committee of the Assembly in Albany, asking that the Murray woman suffrage bill be reported out of committee, that the Assembly may act upon it and send it, if passed, to the Senate before the Legislature adjourns on March 29. The "Big Fix," the votes-for-women co-operative committee, consisting of the heads of the six large suffrage societies of New York city, are getting this appeal out.

"There is a chance that the Legislature will give us what we want this year," Mrs. E. Jean Nelson Penfield, chairman of the Woman Suffrage party, said yesterday. "Certain political influences are working that way. But we want every one who cares to write or telegraph to the Rules Committee, in care of Andrew F. Murray, author of the bill—and we want them to do it now."

Your Daughter's Vocation—Why Not Handicrafts?

The Vogue of Hand-made Things Has Brought Fortunes to Some Women.

By Mary Marshall.

CHAPTER XVIII.

In these days when machines have been invented to make everything from a tablecloth to a carved tea table there is a great demand for hand-made things. In fact, the vogue for hand-made work was never greater than at the present season. Hand-made baskets, blind boxes, make jewelry, with their hands, but they are people who can embody in the things they make a certain note of artistic excellence not usually found in the machine-made articles of commerce. There are many different kinds of handicrafts. In fact, anything made by hand comes under the head of this term, but in general the term is used to include various sorts of woodcarving and construction, metal work and jewelry making, leather work, bookbinding, pottery making, basket work, beadwork and artistic needlework and weaving.

It would be hard to find a vocation that offers more delightful occupation than this. When you talk with women who have taken up one of the handicrafts either as a vocation or as an avocation, you can't help but be struck with the joy they get out of their work. But there is always a place where the shoe pinches, and in this vocation the pinch seems to come in making it so financially. This isn't because there isn't the possibility of making good profits in handicrafts. The fact that many women have made and still are making good incomes from handicraft work of various sorts is proof of this. If you have priced any of the articles on sale in the handicrafts stores you no doubt know for yourself that the prices demanded for handicraft products are big enough to pay an ample profit to the maker.

There is a lot of money to be made in handicraft work," said the young woman who has charge of the salesroom of a large handicraft club in one of the big cities. "But it takes more than artistic ability to make it. It takes something that, for some reason, many people who have artistic and constructive ability lack. It is, business sense. Handicraft work usually involves a considerable outlay in materials and implements, and the woman who expects to make a good living at it should be a good business woman. She should know how to buy, and what sort of things people who have money to spend want to buy. She should keep track of the changing fads and seasons. There are, however, many would-be handicrafts women who never learn that mere artistic ability won't eventually bring them satisfactory monetary rewards."

The parent who thinks of giving his daughter for work in handicraft need not concern himself about the first instruction in the profession. The girl who is cut out for one of the handicrafts will begin to make things when she is first able to toddle. It will be as natural for her to use her hands to construct toys out of paper, twigs, string and cardboard as it is for a duck to take to water. In kindergarten, in school, in play, she will show a decided liking for construction if she is the type who will later make a good handicraft worker.

As to the immediate training for the handicrafts woman, the training that is to send her off on the way of her future career, there are the usual three modes of getting it—the special school, self-teaching and practical work. There are many schools where good handicraft training is given. For instance, the Pratt Institute of Brooklyn, New York, and the various schools of applied design in the large cities offer courses, not only in the artistic principles of design, but in the practical work, metal and jewelry construction, leather work, bookbinding, pottery, basketry, etc. The Young Women's Christian Association, too, is justly proud of its course in applied art and handicrafts, offered in many of its branches.

Besides these large schools, there are various special schools and studios where any one of the handicraft branches may be learned under the direction of experts. For instance, there is a small school of art woodcarving that has its seasons in New York City from November to May, and in Maine during a few weeks of the summer. But, although many of the successful handicrafts women to-day began in training schools a surprisingly large number—and they are often the very ones who make the most financially from their work—are self-taught. Being self-taught, by the way, in a handicraft usually means getting a good book or several good books on the desired craft and teaching one's self from them.

A young woman who makes a profit of \$3,000 or \$4,000 a year on "antique" hand-made jewelry began her career in an amateur way. Seven or eight years ago, when she was travelling in Italy, she happened to be greatly struck by an antique bracelet shown in a glass case in a certain museum. So much impressed was she with the beauty of this piece of jewelry that she tried to get a jeweller to duplicate it for her. It was a simple enough design, she thought, but the price named by the jeweller was prohibitive.

"I could make the bracelet myself if I had some gold and a few semi-precious stones," she protested. "In fact, I think I will make it."

She made a few sketches of the coveted bracelet, and on her return to America bought some gold and a few semi-precious stones. Before many months had passed she had not only duplicated the Italian bracelet but many other pieces of jewelry she had seen in her travels. And to-day her business is conducted exactly along this line.

Perhaps you can't afford to send your daughter to school to learn her trade, and perhaps she has not initiative enough to teach herself. The third way of gaining the necessary groundwork—that of working up from the bottom—still holds out, especially for the opportunity of thorough training. Not infrequently there is an opening for a girl with agile fingers and artistic ability to make herself generally useful in the workrooms or studio of a handicraft worker. For instance, pottery makers employ young girls to help with the construction of the pottery, and metal workers find many ways to employ the services of the willing young apprentices.

So, if you are thinking of educating your daughter for one of the handicrafts, you would be starting on the right road if you got a position for her, even at a very small salary, in some handicraft workshop. Perhaps you yourself know some planer in one of the handicrafts who could employ your daughter, if not look up the names of handicraft workers in one of the handicraft magazines or bulletins and apply directly to them for the opening. You would be starting on the right road if you got a position for her, even at a very small salary, in some handicraft workshop. Perhaps you yourself know some planer in one of the handicrafts who could employ your daughter, if not look up the names of handicraft workers in one of the handicraft magazines or bulletins and apply directly to them for the opening.

At present one of the best possible fields for the thoroughgoing handicraft woman's efforts is in the small city. The best way to carry on a paying handicraft business in such a town is undoubtedly through a small shop. Such a shop, or "studio," as many handicraftsmen prefer to call it, will serve as a workshop, a salesroom, a place to give lessons in an office and sometimes a room for a special point in running such a shop should be made of timely gifts—articles of decoration and adornment that will bring good prices not so much because of their intrinsic worth as because of their originality and appropriateness. Besides the profit gained through sales, the woman who keeps a local handicraft shop can give lessons and supply the local handicraft artists with the materials needed for their work.

In the big cities there are exchanges where handicraft products can be sold. At one of the most famous of these exchanges, one where the prices are proverbially steep, a commission of about 25 per cent is required for all sales made. Here, in order to place anything on sale, it has to be accepted by a jury committee.

Through the agency of this and other exchanges many women are at present making good incomes. The most popular and valuable of all the articles shown in the exchanges is hand-wrought jewelry. There is good profit in jewelry, too, but the original outlay is greater than in any other sort of handicraft. Baskets are also good "sellers," and the basket manufacturer has the advantage of requiring very little original outlay in materials and implements.

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APPLIED DESIGN.

One of the most crowded booths at the Woman's Industrial Exhibition has been that of the School of Applied Design for Women. The interest manifested in the designs for Persian rugs and flowered wall paper surprised even the attendant, a young girl from the school, who is presumably prejudiced in its favor. The door was guarded by two massive white columns, selected for their merit from the work of the entire school. One, with a wreath of pink roses and blue acrolvines, is by Miss Helen R. O'Neil; the other, showing a prim Colonial doorway, is by Miss Helen McBride.

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